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To our Subscribers

By the ineffable grace of the almighty Lord the 'Kalyana-Kalpataru' will complete the seventeenth year of its humble career with the publication of the next issue. It will inaugurate its eighteenth year with the publication of the *'Bhāgavata Number—I'* which will be embodying the original text with English translation of the first three Skandhas of *Śrīmadbhāgavata Mahāpurāṇa*, the most celebrated and popular of the eighteen Purāṇas. We hope the merciful Lord will enable us to complete this voluminous work in three successive years as in the case of the *Rāmacharitamānasa* of Śrī Goswami Tulasidas.

We take this opportunity to express our sense of profound gratitude to all our kind subscribers for their unstinted and loving patronage of the journal and hope that they will continue to patronize this humble endeavour of ours to serve the spiritually-minded public here and abroad, and will help us by enlisting new subscribers in order to spread the message of their journal to as wide a circle as possible. Intending subscribers are hereby requested to send their subscription for the ensuing year at an early date. For the convenience of our old and prospective subscribers we are attaching to this issue an M. O. form, which we trust will be used by them when remitting their subscription.

We have one more request to make to our kind subscribers. Such of them as may, for some reason or other, feel constrained to discontinue their subscription next year will kindly send us intimation to that effect in time, so that we may be saved the unnecessary trouble and expense of sending to them the inaugural number by V. P. P.

Manager,

"Kalyana-Kalpataru",

P. O. GITA PRESS (Gorakhpur), U. P.

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Kalyana-Kalpataru

BUSINESS RULES

1. The "Kalyana-Kalpataru" is published every month of the English calendar. Each ordinary number contains 32 pages of printed matter besides the title sheets and one tri-coloured illustration. Every August number is a Special Number dealing with some particular theme.

2. Commercial advertisements are not accepted for publication in the magazine.

3. Change of address should be communicated before the 1st of every month. Subscribers are requested to mention their number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

4. Remittances and correspondence relating to management, subscription etc. should be addressed to the Manager. Letters connected with the publication of articles are to be addressed to the Editor.

5. The annual subscription is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription is counted from August to July.

6. The magazine publishes only articles that are helpful in promoting spiritual welfare. It welcomes contributions on subjects like Bhakti, Jñāna and Vairāgya, or biographies of saints who are no more on earth. Articles containing personal attacks or aspersions are not accepted. The editors reserve to themselves the right of curtailing or supplementing, where necessary, or of publishing, or withholding publication of, articles. Unpublished articles are not returned unless asked for. The editors are not responsible for the statements or opinions of contributors.

The Manager,

Kalyana-Kalpataru,

P. O. GITA PRESS (GORAKHPUR)

U. P. (India)



The Ravisher of Cows

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI, 30)

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बहुलचिकुरभारं बद्धपिच्छावतंसं
चपलचपलनेत्रं चारुबिम्बाधरोष्ठम् ।
मधुरमृदुलहासं मन्थरोदारलीलं
मृगयति नयनं मे मुग्धवेषं मुरारेः ॥

(*Śrī Kṛṣṇakarṇāmṛta*)

"My eyes seek that ravishing form of Śrī Kṛṣṇa (the Slayer of the demon Mura), distinguished by a thick mass of curly hair flowing from under a lovely diadem of peacock plumes; thrice restless eyes and lovely lips red like a ripe Bimba fruit, with a sweet gentle smile ever playing on them, and moving with slow graceful steps."

Unto Bliss

Surely you know—suffering is the result of sin, and happiness the reward of virtue. Therefore, when you meet with sorrow in the world, when your pleasures of sense are cut short, a part of the stock of your sins gets neutralized, you are relieved of a fearful Karmic debt. And when in this world you get pleasures of sense, your worldly troubles disappear, a part of your merit is neutralized, a part of your investment in the shape of meritorious good acts is exhausted. Thus it is proved that the attainment of sense-enjoyment constitutes a loss whereas a worldly calamity is a gain. Therefore, when you get a pleasure of sense, enjoy it reluctantly with the feeling that there being no help it has to be enjoyed though in reality it is injurious. On the other hand, when some worldly calamity comes to you, suffer it with eagerness and zeal, reckoning it to be a great benefit to you.

Remember: your weeping and wailing will not bring to an end the painful experience that has fallen to your lot, nor will your intense longing and solicitude will bring you pleasures of sense. But if you will come to look upon sorrow as an agreeable experience and a gain and view pleasure as something unpleasant and a loss, which they really are, you will not be perturbed or distressed when you are faced with worldly sorrows and there will be no craving or desire for pleasures. You will remain unperturbed and cheerful when either comes of its own accord.

Remember: it is the craving or desire for sense-enjoyment which is the root of all sorrow. Impelled by this desire man resorts to evil practices of various kinds; and it is because of this he meets with frustration and depression again and again and neglecting his duty takes to the path of self-ruination. If a man gets acquainted with the harms wrought by sense-enjoyments and remembers them he can never feel attracted towards them.

Remember: Lord Śrī Kṛṣṇa has told Arjuna in the *Gītā* that "the pleasures born of sense-contacts are verily a source of suffering only (though appearing as enjoyable to those who are blinded by sensuality). They are evanescent. That is why no wise man would ever indulge in them."

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥
(V. 22)

Remember: he alone is truly wise, who has understood this secret and fixes his mind on God with a heart full of devotion, looking upon Him as the Creator of the world and the spring of all worldly activity.

Remember: he who has fixed his mind on God, who is Truth, Consciousness and Bliss solidified attains Him; whereas he who remains engrossed in the thought of worldly pleasures gets such pleasures, which are fleeting and rooted in sorrow. He who realizes God is rid of all sorrows for good and enjoys supreme bliss and peace for all time to come. The acquisition of sense-enjoyments, on the other hand, adds ever new fuel to the fire of woes because of their deficiency, mutability and transitoriness and because of their

enjoyment being dependent on others; and the flames of this fire continue to scorch us in a fearful manner through many subsequent births.

Remember: God has graciously bestowed upon us the human form in order to enable us to rid ourselves completely of our woes. If we waste this precious legacy in fostering attachment for the pleasures of sense, in enjoying those pleasures and in maintaining an attitude of hostility towards God, all of which land us into terrible woes of newer and newer types, there can be no greater folly on our part and no greater loss to us than this. Such a conduct on our part is tantamount to spurning the Divine Grace and abusing the rare opportunity of a human birth.

(*Kalyan*)

"*Śiva*"

Duties of Married Women

—By Jayadayal Goyandka

There is nothing so sacred for a married woman as a vow of unflinching devotion to her lord. Therefore, she should devote herself to his service in thought, word and deed. Loyalty to her husband is the paramount religious duty of a woman. All other duties are of secondary importance to her. The great law-giver Manu has clearly laid down that a woman should not undertake any sacrifice, vow or fast without her husband's consent. By doing service to her lord and administering to his comfort alone a woman reaches the highest goal and even the gods sing her praises in heaven. The woman who undertakes a sacred vow or observes a fast without her husband's consent shortens his life and herself goes to hell.

Therefore, a woman should not even perform sacrifices or charitable acts, nor should she undertake pilgrimages, sacred vows etc., much less pursue any worldly activities without her husband's permission. The husband alone is a woman's sacred resort, her sacred vow, her deity and her most adorable preceptor. Contrary to this, the woman who makes another her Guru (spiritual guide) without her husband's leave goes to the most fearful hell. These days many impostors in the garb of hermits, heads of monasteries and devotees give currency to the false notion that there is no redemption without a Guru and robbing innocent women of their wealth and honour by tempting them with hollow hopes of salvation, attain an abode in the most dreadful hell. Our mothers and sisters should beware of such impostors and swindlers. It is sacriligious even to look at the face of such men. Manu and other Law-givers have declared that women attain salvation only through a vow of devotion to their husband. Goswami Tulasidas also says:—

> "Devotion of body, speech and mind to her lord's feet is the only act of piety, the only sacred vow and the only austere penance for a woman. The woman who sincerely takes a vow of fidelity to her husband easily attains the highest state."*

* एकइ धर्म एक ब्रत नेमा। कायँ बचन मन पति पद प्रेमा ॥
बिनु श्रम नारि परम गति लहई। पतिब्रत धर्म छाड़ि छल गहई ॥

That woman alone is devoted to her husband, who thinks well of her lord, speaks truthful, agreeable and salutary words to him and employs her person in his service and in carrying out his behest. A devoted wife does nothing against the wishes of her husband. She attains the highest destiny along with her husband and is acclaimed as a virtuous lady. The husband alone is the constant delight of a woman both here and hereafter.

Therefore, a woman should never go against the wishes of her husband in the slightest measure. The woman who does so, that is, who acts contrary to her husband's will incurs obloquy in this world and descends into the lowest depths of degradation after death. Says Goswami Tulasidasa :—

पति प्रतिकूल जनम जहँ जाई। बिधवा होइ पाइ तरुनाई॥

"She who is disloyal to her lord is widowed as soon as she attains her youth wherever she may be born."

Such is declared to be the fate of the woman who goes against the wishes of her lord. It goes without saying, then, what dreadful fate awaits the woman who takes to adultery.

पति बंचक परपति रति करई। रौरव नरक कल्प सत परई॥

"The woman who deceives her husband and loves a paramour is cast for a hundred cycles into the worst form of hell known by the name of Raurava."

Therefore, a woman should not think of other men even in a dream, much less in the waking state. The most virtuous of wives is she whose attitude of mind has been depicted as below;—

उत्तम के अस बस मन माहीं। सपनेहुँ आन पुरुष जग नाहीं॥

"A woman of the best type is convinced in her heart of hearts that she cannot even dream in this world of a man other than her lord."

Even if the husband is a rake and lacking in amiability and other excellences, a devoted wife should always serve and wait upon him as if he were God Himself:—

विशीलः कामवृत्तो वा गुणैर्वा परिवर्जितः।
उपचर्यः स्त्रिया साध्व्या सततं देववत् पतिः॥
(*Manu.* V. 154)

In no case should a husband be insulted. A woman who slights her husband undergoes terrible sufferings in the other world. Says Goswami Tulasidas:—

बृद्ध रोगबस जड़ धनहीना। अंध बधिर क्रोधी अति दीना॥
ऐसेहु पति कर किएँ अपमाना। नारि पाव जमपुर दुख नाना॥

"A woman who treats her husband with disrespect,—even though he is old, sick, dull-headed, indigent, blind, deaf, wrathful or most wretched,—shall suffer various torments in hell (the abode of Yama)."

A virtuous woman should observe the general rules of conduct prescribed for men and women. A woman who knows the true meaning of devotion to her husband should serve and adore with great reverence and carry out the behests of her husband's elders such as her father-in-law, mother-in-law and others; for they command the respect even of her husband. Sītā, Sāvitrī and others who are paragons of wifely devotion have acted in the above manner. When Sāvitrī accompanied her husband to the forest, she did so only after taking leave from his parents although she had already obtained the permission of her

husband. Sītā too followed Śrī Rāma after She had received the permission, exhortation and blessings from Kausalyā (Śrī Rāma's mother).

Virtuous women should impart valuable lessons to their boys and girls both by their precept and example. The conduct of parents makes an extraordinary impression upon their children. Therefore, entirely giving up immoral practices like lying, hypocrisy etc. and evil propensities like lust, anger etc., women should conduct themselves in an ideal manner. Many women are in the habit of abusing and cursing their children and beguiling them with false assurances and also frightening them with the false presence of a bugbear and so on. All these practices are very harmful and women should take care to eschew them. Such things easily take root in the impressionable mind of a child who learns lying, deception etc. and grows very timorous and craven. Children should be instructed in such a forceful and dignified language as would instil in their heart bravery, resolution and sobriety. For developing their understanding and knowledge, children should be taught sacred books. Children should not be abused; for to call them names is to inculcate the same habit in them. One should not use obscene, indecent, and pungent words either. Company makes a great impression on our mind. Even birds and beasts cultivate good or bad habits due to the effect of good or evil company. We are told that even the birds that had been caged at Maṇḍana Miśra's door uttered sentences from the scriptures. It is seen even now that birds living with persons in the habit of using abusive language cultivate the habit of calling the visitors names. Therefore, one should always speak only truthful, agreeable, gentle, sweet and wholesome words in loving and soft accents and in a calm and collected manner. Women should never indulge in sporting or cutting jokes with their husband nor should they sit or lie down with him on the same bed in the presence of children. Women who do so teach their children immoral habits.

The sight and touch, private interviews and the thought of even a picture of another man should be avoided. Women should always keep aloof from greed, infatuation, grief, violence, hypocrisy and false show of piety etc. and with a view to developing good qualities and an exemplary conduct they should cultivate the habit of reading the *Gītā* and *Rāmāyaṇa*, *Śrīmad Bhāgavata* and *Mahābhārata*, as well as the biographies of pious and virtuous ladies and the children too should be taught good lessons from these books.

Good lessons should be imparted to children while feeding and nourishing them. We read in the Purāṇas how Queen Madālasā raised her children to a high spiritual level by instructing them spiritual wisdom and dispassion even in their very cradle. Parents should take particular care to see that their children do not learn evil ways by resorting to the company of bad boys or undesirable men and women. They should use hand-woven indigenous textile products for themselves as well as for their children. Children should be so educated that they develop a love not for decoration, toilet, luxury etc., but for good conduct, noble virtues, simplicity, service, God, religion and so on.

Children should not be adorned with jewels. Such a practice is prejudicial to their health and sometimes involves a risk to their life as well. They should be encouraged to take physical exercise for making them stronger of body and should be imparted knowledge and good education for the growth of their intellect. Parents should also be careful to see that their children do not cultivate the evil habit of going to theatres and picture-houses, get addicted to smoking and drinking and taking intoxicant drugs. No discrimination should be made between boys and girls while feeding and nourishing them, bestowing love and affection on them or even in general treatment. Generally in India women do not accord the same treatment to girls as they do to boys in feeding and nourishing them, in bestowing love and affection on them and in attending to their joys and sorrows, nor do they entertain the same feeling towards their death etc. Nay, they treat their girls lightly. How can those women who accord differential treatment even to their own children be expected to develop the attitude of even-mindedness? Such discrimination brings infamy in this world and entails misery in the next. Therefore, children should be treated equally.

Many women stand in awe of certain persons taking them to be possessed by some spirit or ghost, demigod or saint and so on. Generally there is no truth in such possession. No misdirected reverence or faith should be entertained in regard to such matters. Mostly such phenomena are traceable to hysteria and other nervous disorders. At many places dissimulation is deliberately practised, while in certain cases the mind is possessed only by some mental illusion or terror. These are all useless and harmful things. Therefore, women should neither seek the help of magic or sorcery, palmistry, exorcism etc., either for themselves or for their people, nor keep the company of women who seek the help of such practices.

The company of harlots and immoral women as well as of quarrelsome, shameless and wicked women should never be resorted to. But no hatred or ill will should be borne even towards them. Their vices only should be hated. Special attention should be paid to the service of the elders, the afflicted, the guests of the house and the forlorn. Sacrificial performances, austere penance, service, pilgrimages, sacred vows and worship of gods should be undertaken and charity etc. practised along with the husband, with his permission, for his satisfaction and in obedience to him, not independently.

The chosen deity of the husband is the chosen deity of the wife as well. Therefore, the name of the chosen Deity of the husband should be repeated and His form meditated upon. For a woman the husband alone is the preceptor. If devotion to God is not liked by the husband, a woman should abstain from such devotion, formal adoration, fellowship with saints and loud chanting of the Divine Name even if she has been habituated to these according to the training received at her father's house. She should practise remembrance of God, Japa (repetition of the Divine Name) and meditation secretly with the mind. Devotion being essentially an attitude of the mind, it should be kept secret as far as possible, because devotion practised secretly is more valuable,

Each and every order of the husband should be literally obeyed, excepting, of course, any order which, if carried out, would lead him to hell. For example, if under an impulse of lust, anger, greed or infatuation the husband urges her to perpetrate grave sins like theft or adultery, to take meat or wine, to poison or murder anyone, to extinguish the flame of life in an embryo or to slaughter a cow and so on, such orders should not be obeyed. Even if non-compliance with such orders be regarded a sin, they should be flouted just in order to save the husband from the tortures of hell. An endeavour should always be made in a selfless manner to do that which is calculated to serve the best interests of the husband. A husband too should never even unconsciously enjoin his pious and chaste wife to do an immoral act.

Special attention should be paid to the service of the widows, because a widow who is steadfast to her vow of piety is like unto a goddess. By serving and administering to her comfort and loving her a woman enjoys happiness in this world and attains an exalted state in the next. The woman who maltreats a widow becomes miserable in this world on account of the latter's sighs of grief and goes to hell after death.

The pious woman who selflessly discharges the above-mentioned duties of a devoted wife enjoys supreme peace and bliss in this world and attains the highest state after death.

(*Kalyan*)

Love of God

It is a rare thing—this love of God. Bhakti can arise only when there is whole-hearted devotion to God such as that of a chaste wife to her husband. Pure Bhakti is very difficult to obtain. In Bhakti, the mind and soul must be absorbed in God. Then comes Bhāva (the higher form of Bhakti). In Bhāva a man becomes speechless, his breath is stilled and the Kumbhaka (suspension of breath in Yoga practice) sets in of itself, just as, when one shoots at an aim, one becomes speechless and the breath is stopped.

– Sri Ramkrishna Paramhamsa

Śakti—VI

(Continued from the previous number)

By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI IN MODERN THOUGHT

Science has been regarded as the foe of philosophy and religion only because the respective organons and techniques and provinces of the two supreme spheres of human self-realization have not been kept clearly apart. Science deals with reason working on the reports of the senses functioning in bodies. But the mind of man is not merely reason but is also imagination and emotion and intuition. What justification is there to exalt reason over the other sovereign powers of the human spirit? Reason working on the reports of the senses is concerned with the world of becoming which is always in a continuous flow of change. But Imagination brings to us the world of beauty which cannot change or die while philosophy and religion show us the world of value and purpose and Goal and enable us to glimpse the Eternal Absolute Verities.

After all science also is left guessing about the origins of matter and of life and he would be a bold man indeed or a bigot of science if he thinks and says that the so-called certitudes of science are of a different nature and a higher order than the certitudes of literature and art and philosophy and religion. For instance H. Levy tells us: "At a very remote epoch in the past it would seem that a large and swiftly moving star swung suddenly from the outer regions of space into the range of attraction of the sun, and in its passage a mass of hot gas was torn from its side. From such an accident, as it is sometimes called, was the Earth born; although, indeed, it is no more an accident than any other event in the universe. Whether accident, design, or sheer necessity, however, the materials that compose your flesh and blood and bones were at one time many millions of miles away from here in the heart of the sun. Every human body is, in fact, a mottled mass of molecular history and the blueness of its blood or the lowliness of its origin shows itself socially rather than chemically. We are not merely internationalists, we are universalists". All this is beautiful but it is a speculation all the same. It does not in any way rule out the ideal world of art or the External Mind speeding Evolution on its destined course.

Science goes beyond its legitimate boundaries when it negates the soul or the Oversoul. It is surprising to be told that "what we call *I* is inseparable from the moving piece of matter that will still bear our name when it has crumbled to dust." How did a mere chance concentration of atoms have unity of thought enough to analyse itself and pronounce itself to be a mere "name given to these collective parts"? Just because we call a little bit of tobacco rolled up and enclosed in a cylinder of paper as a cigarette and a cigarette is but a name and there is no cigarette *per se*, how does it follow that the analogy can be applied to the analyser of the cigarette? That is a mere piece of scientific but fallacious logic, similar to the

piece of Buddhistic logic of twenty

It is difficult to have patience with science denying the unity of the soul and of the Oversoul as with Religion denying the reality of the world. "The universe is our datum, it is given, it exists It is a world of process." No doubt about that. But why should our sense of identity and unity not be a datum as well? It is also our datum; it is given, it exists; and it is a world of being. Let us for argument's sake posit the series; universe, senses, Mind, Soul and Oversoul. Mind stands between two entities outside and two entities inside. That portion of the Mind which is in a state of dalliance with the two charmers outside forgets and even denies the charmers within. That portion of the Mind which is in a state of dalliance with the two charmers within forgets and denies the charmers without. Sir James Jeans points out with truth and force: "As we trace the stream of Time backwards, we encounter many indications that, after a long enough journey, we *must* come to its source, a time before which the present universe did not exist.—We can most simply interpret consciousness as something residing entirely outside the picture, and making contact with it only along the world times of our bodies...........The outstanding achievement of the twentieth century physics is the recognition that we are not yet in contact with *ultimate reality*."

The fact is that the scientist with his picture of protons and electrons and neutrons and positrons and energy and ether is dealing with isolated abstractions and mathematical fictions, which are far away from the world of common-sense reported by the senses and is yet impatient with the abstractions presented by the poet and the artist or by the philosopher and the man of spiritual intuition.

Let us consider a while the revenges of Time. The latest Science tells us that space is finite in extent and that space-time is one unitary framework of reference and that the universe is a bubble which has burst and that the Architect of the universe is a pure Mathematician. Why may not that Architect be a Musician and a Metaphysician as well? Science has given up Determinism in respect of the basic constituents of Matter and says that indeterminacy akin to free-will is exhibited by electrons. Yet it seems to doubt and even deny the free-will of the human personality and to doubt and even deny the human personality itself.

Take it that the world is in a continual dynamic state of flux and that man abstracts space and Time and matter out of it. What is the power that makes the isolation and abstractions? Why should we be sceptical about such a power when we have to posit it even when we doubt or deny it? Who is the doubter? Who is the denier? The greatest service which Śrī Śankarāchārya did to the cause of Truth is to ask if we can doubt the doubter. Let us have scientific mental freedom and toleration enough to affirm the possibility that the isolated abstractions called electrons and protons have no more basic reality than the affirmer of such protons and electrons! We cannot isolate ourselves from ourselves.

In fact Science is a good analyst but it does not go deep enough and it does

not comprehend the laws of synthesis. If we analyse a dictionary we stop with letters and do not go beyond. But no amount of analysis of a dictionary can tell us the real nature of sound or its causal forces, nor can it enable us to write a Valmikian epic or a Shakespearian play. Vālmīki and Shakespeare re-synthesize letters and words into new and wonderful creations which are no less real than the dictionary. Śankara enables us to go into the super-subtleties which lie higher up the categories than the category of mere letters or even mere sounds.

It is no doubt true that it has been proved that the material of the living body *i. e.* organic matter is not different in kind from inorganic matter and that the body is after all so many pints of water and a bag of salts. Yet life is inexplicable and its origin a mystery even to this day. He would be a bold man indeed who can affirm that out of a careful consideration of the materials of the living body he can predicate the behaviour of the living being. No machine can ever come near the self-directed and self-propelled and self-determined organism of the human body controlled by the human will.

Further, every man is an element of the larger unit of society whose will and purpose controls imperceptibly the will and the purpose of the individual. New factors enter into the scene when we view the individual related to the inorganic universe on the one hand and the social organism on the other hand. In the realm of the social organism geographical and historical and biological facts become inextricably intertwined. It is hence clear that though there be in societies, as in individuals, an element of predicability, yet we cannot affirm any rigid determinism in respect of the patterns of social behaviour. I have already referred to the element of indeterminacy even in the case of electrons. In the case of individuals and societies, the element of indeterminacy is all the more.

The main achievement of modern science is the breaking down of matter into electricity. Balfour said once in a witty way that matter has been not only explained but explained away. Science should not therefore be angry with religion if the latter not only dematerializes matter but spiritualizes it. The inner and intimate conviction of the Soul's being and nature should not be attacked and negated by science. In fact modern scientists seem to realize this more and more. Professor Eddington says: "So far as we have yet gone in our probing of the material universe, we cannot find a particle of evidence in favour of determinism. There is no need any longer to doubt our intuition of Free Will." Sir James Jeans says: "Science has no longer any unanswerable arguments to bring against our innate conviction of Free Will."

The scientific highbrows of the nineteenth century asserted that the universe is the product of unconscious energy. Even in our century—as in the preceding century,—there are agnostics and sceptics and atheists. Mr. Bertrand Russel says: "My own view of religion is that of Lucretius. I regard it as a disease born of fear and as a source of untold misery to the human race." But he forgets that the Reason is not the only faculty of man

and has no right to unseat the faculties of Emotion and Imagination and especially Intuition and usurp their seats. Why should our sense of Right and Wrong or our sense of the eternal values of Truth and Goodness and Beauty be ashamed of themselves in the presence of mere scientific logic? Mr. Russel is unable to account for them and says: "It is a strange mystery that nature, omnipotent but blind, in the revolution of her secular hurryings through the abysses of space has brought forth at last a child, subject to her power, but gifted with sight and knowledge of good and evil, with the capacity of judging all the works of his unthinking mother" (*Mysticism and Logic,* page 48). Man is not enigma but a fulfilment. He could not have a sense of the infinite and eternal if he were not infinite and eternal. He could not have a sense of Truth and Goodness and Beauty if he were not essentially one with those eternal values. The Supernatural is not something different from Nature but is the heart and soul and essence of Nature. In the same way Divinism is the heart and soul and essence of Humanism. We cannot rest in mere naturalism or humanism. Nature is but the garment of God, and Man is the image of God. The highest life is supra-natural, supra-personal, and supra social. It transforms and transfigures life by transcending it. Naturalism will not suffice as nature is evanescent. Nor will humanism suffice because disease and decay and death surround human life. "Our little life is rounded with a sleep" as the immortal Shakespeare says. Nay, this world and this life cannot possibly be all in all. Not only is it stricken through and with transiency and misery as the *Bhagavadgītā* says. Here we see often the defeat of goodness and the power of evil,

"Right on the scaffold

And wrong upon the throne."

We feel that the balance of life will be set right somewhere because righteousness is of the essence of things. Divinism exalts and sublimates humanism and gives a high place to humanism. St. John says: "He that loveth not his brother whom he hath seen, how shall he love God whom He hath not seen?" The *Bhāgavata* says:

"He who giving up the living beings in whom God shines merely worships an image offers clarified butter in mere ashes." But holiness is not mere virtue or social service. It is a sense of the infinite in the finite.

In modern times philosophy has tried to come out of the shackles of mere *apriori* speculation and religion has tried to come out of the shackles of mere theology. Hence the concept of Śakti will have a greater appeal to them than to ancient and mediaeval philosophy and religion as it harmonizes the highest science and the higher philosophy and the higher religion. The purpose and aim and value of religion is perhaps expressed best in a stanza in Tennyson's *Two Voices*:

Who forged that other influence,

The heat of inward evidence

By which he doubts against the sense?"

Religion is in reality of the sense of the Infinite which surrounds and transcends and interpenetrates and sustains the Finite. Professor Hocking has his eye on Religion as a social force when he says thus in terms of mingled commendation and condemnation: "Religion has fostered everything valuable to man and has obstructed everything; it has welded states and disintegrated them; it has rescued races and it has oppressed them, destroyed them, condemned them to perpetual wandering and outlawry. It has raised the value of human life, and it has

depressed the esteem of that life almost to the point of vanishing; it has honoured womanhood, it has slandered marriage. Here is an energy of huge potency but of ambiguous character." But this is correct only as regards theology and is not correct as regards Religion. Religion proper is the real vitalizer of the individual ethical life and the real basis of social obligation and the mother of the Arts and the inspiration of Philosophy. It has not only an emotional element but also intellectual and ethical and social and aesthetic elements as well. It is religion that gives us a new transvaluation of life. It is a sense of the immortality and eternity and supremacy of innate and inalienate and infinite bliss. It is a sense of immediacy and adequacy. Its instrument is intuition which is not the annihilation or abdication of Intellect but its refinement and sublimation. It is no doubt subjective but it is also objective as well.

But I equally admire the man of mystic vision and experience and union who returns to the world to serve it with love and in a spirit of self-abnegation. He blissfully experiences God as much in and through service as he did in and through meditation. When Rantideva prayed that it might be vouchsafed to him not to achieve sovereignty or to enter heaven or to attain union with God but to be in all living beings and to soothe and abolish their grief and pain, I feel that his is as sublime a state of self-Realization *i. e.* God-Realization as that of Śuka or of Vāmadeva.

न कामयेऽहं गतिमीश्वरात् परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥
(Rantideva's prayer. *Bhāgavata* IX. xxi. 12)

The fact is that after the flight of the Alone to the Alone and after blissful union with God, the mystic, when he returns with mind turned outwards, is a re-created personality. Dr. Hocking says well: "True super-abundance there is in the vision of God which sends the seer back not to the old but to the new...... The edge of the tool of will is restored, and it is eager for world-making......The mystic has reverted to the One, and now returns to the many, more real than before, more potent. *That which can happen only with the consciousness of God is an act of God;* and I cannot doubt that it has been with the mystic even as he says—namely, that God has given to him something of Himself......In this way is the mystic freighted with the future; and the fruit he may gather is his own person, or may spread abroad in the world merely in the form of his own quickened hold on life and love of it, in the form of the "Holy Spirit", to be applied and gathered by others... He has known God from the standpoint of the world; now he begins to know his world from the standpoint of his new experience of God."

Thus religious spirit expresses itself in diverse ways today. From the divine end, it is revelation. From the human end it is prayer, worship, insight, introspection, inspiration, illumination, ecstasy, communion, union. It may become intenser vision and ecstasy or it may extrovert as loving service of all. The concept of Śakti is therefore as much in consonance with modern thought as with Indian thought. It is as much in consonance with science as with philosophy and religion. It emphasizes the modern gospel of philanthropy and service and sacrifice as much as the ancient gospel of devotion and meditation and introspection. Its vitality will increase with the march of time as it expresses and appeals to the totality of the human spirit.

चित्कलाऽऽनन्दकलिका प्रेमरूपा प्रियङ्करी ॥

Śakti is the light of divine Consciousness. It is the bud of bliss. It is of the form of love. It is the doing of sweet service. (*To be continued*)

The Gita-Govinda Mahakavya of Jayadeva—II

(*Continued from the April number*)

By S. Lakshminarasimha Sastri, B. A.

Let us now pass on to a consideration of the theme of the Gita-Govinda Mahākāvya. The poem treats of the passing estrangement between Śrī Kṛṣṇa and Śrī Rādhikā, the pangs of distraction that afflict them in their separation, culminating in the bliss of their reunion. The poem is divided into twelve cantos containing twenty-four songs. with numerous verses serving as the connecting links of the action. In form, it is neither an epic nor a narrative poem nor, again, a regular drama, but a blend of the narrative and the dramatic, and a very feeble blend at that. The songs, except the first two, are put into the mouths of the three principal characters of the poem, Śrī Kṛṣṇa, Śrī Rādhā and Her Sakhī (the abigail). There is not the slightest attempt at dramatic unity nor again at the dramatic development of the theme working up to a climax and then to a denouement; in fact, there is not a vestige of the movement and tempo that should characterize at good drama. There are not even dialogues, but the songs may be regarded as being something of dramatic monologues. The action, if any, is described by the connecting verses. Nor, again, it is an opera in the accepted sense of the term, though sufficient musical setting is not wanting. The whole piece, therefore, approximates very much to the Elizabethan Masque in the English literature, of which Milton's Comus is a typical example, and, like its English counterpart, is ponderously elegant. The poem thus celebrates the popular theme of the loves of Śrī Kṛṣṇa and Rādhā, a theme which always formed the material of rural histrionics during the Yātrā festivals of Bengal. But the genius of Jayadeva lies in this that he has taken the crude material, as generally treated at the Yatrā festivals, and transmuted it into a gorgeous piece of art. As Prof. Keith aptly remarks, "There is something very different from the popular Yātrā; it is the creation of a great poetic talent, which well deserves the honour paid to it by the use of the poem at festivals in honour of Kṛṣṇa, where the parts are sung to music." (Classical Sanskrit Literature, Page 113).

The Rādhā-Kṛṣṇa cult calls for some sober and elaborate consideration. Who is Śrī Rādhā ? Curiously enough, the five great works that deal with Śrī Viṣṇu and His Avatāras, and His exploits in all those incarnations—the *Viṣṇu-Purāṇa* in its fifth section (पञ्चम अंश), the *Brahma-Purāṇa* which treats of Kṛṣṇāvatāra in thirty-three chapters (Ch. 180 to 212), the *Mahābhārata* and its sequel, the *Harivaṃśa*, and that elaborate compendium on Śrī Kṛṣṇa, the *Bhāgavata Mahāpurāṇa*—all these works make not the slightest mention of Rādhā. It is an eternal mystery, an unsolved puzzle. Why Śrī Śuka, who describes even the minutest details of the Bhagavān's Avatāra as Śrī Kṛṣṇa should have left out mentioning Śrī Rādhā, who is regarded as Śrī Kṛṣṇa's "Counter-Whole", as Śrī Kṛṣṇa's very Self by the later Vaishnavite

cults ? The Rāsa-Pañchādhyāyī of the *Śrīmad Bhāgavata*, which describes the Rāsa-Līlā in such elaborate detail, makes no mention whatever of Rādhā, who is, according to the *Brahmavaivarta-Purāṇa*, the *Garga-Saṃhitā* and the later theology of Vaishnavism, the Presiding Deity of the Rāsa-Līlā—रासेश्वरी. The fancied reference to Rādhā in the Śloka अनयाराधितो नूनं भगवान् हरिरीश्वरः (*Bhāg.* X. xxx. 28) is a far-fetched and forced interpretation which would ignore all fundamental principles of grammar, though the *Brahmavaivarta* and the *Garga-Saṃhitā* start identifying the Gopī in question with Rādhā. Even granting for a while that Śuka withheld mention of Radhā, how did the zealous and inquisitive Parīkṣit, who elicits even the minutest details by searching cross-examinations—how did Parīkṣit fail to ask about such an important personage as Śrī Rādhā ? This is a mystery which baffles all solution. Of course, this has been explained away in a manner by a verse in the *Padmapurāṇa*, where Vyāsa is made to say that the Rādhā mystery is one so jealously to be guarded that he withheld it even from his own son Śuka—अतिगोप्यं त्वया पृष्टं यन्मया न शुकं प्रति''''''गदितम्—implying thereby that even Śuka was not competent to know about Rādhā. But then the question arises, if Śuka, that Brahma-Jñānī *par excellence*, that very prince among Kṛṣṇa-Bhaktas was incompetent to receive that secret of Rādhā, who else was competent to receive it ? Was Vedavyāsa himself, who is decidedly Śuka's inferior in spiritual advancement (*Bhāg.* I. iv. 5)—was Vyāsa himself competent to know the secret ? And again, if Śuka was not competent to know about Rādhā even by name, how has it come to pass that you and I and all of us have come to know of Rādhā ? Does it mean we are better adepts in spirituality than even Śuka ? There is, again, another Puranic passage which, in direct contradiction to what the *Padmapurāṇa* verse records, declares that Śuka, though fully cognizant of Rādhā, nevertheless did not mention Her to Parīkṣit, lest, at the very mention of Rādhā's name, Parīkṣit should pass off into a six-month trance !—श्रीराधानाममात्रेण मूर्च्छा षाण्मासिकी भवेत्। नेत्युच्चारितवान् स्पष्टं परीक्षिद्धितकृन्मुनिः. This latter Puranic excerpt belies the *Padmapurāṇa* verse. According to the former, Śuka never knew about Radhā; but according to the latter, he *did* know all about Rādhā, but desisted from mentioning Her to Parīkṣit lest the latter should fall into a six-month trance ! Now, were that so, that were, indeed, a consummation devoutly to be wished. Where was indeed the need for the long-tedious, seven-day recital of the *Bhāgavata* with the arduous fasts and vigils, when by merely uttering the name of Rādhā Viṣṇurāta could have been spared all this bother ? Further, how could Parīkṣit have reasonably gone into a trance at the very mention of Rādhā, unless he had known all about Her ? No one could pass into a trance unless one already knew something, pleasurable or otherwise, and recalled it or was reminded of it. And the text under consideration expressly declares that Śuka never mentioned Radhā to Parīkṣit. And unless he already knew of Rādhā, how could he pass into a trance on Her name being mentioned ? These Puranic statements render the puzzle more puzzling. The fact, however, remains that the *Bhāgavata Mahāpurāṇa*, the most authoritative Purāṇa with regard to Śrī

Kṛṣṇa and His exploits, makes no mention whatever of Rādhā.

Let us now turn to the other Purāṇas. The *Devī-Bhāgavata,* in its ninth Skandha, mentions Rādhā as one of the five Śaktis of the Devī, the Māyāśabala Brahma मायाशबल ब्रह्म)—

गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता ॥

(*D. B.* IX. i. 1)

Rādhā is herein represented as the presiding Deity of the five Prāṇas—पञ्चप्राणाधिदेवी (IX. i. 44). She is of the nature of Supreme Bliss—परमानन्दरूपा (45). She is the queen of the Rāsa-Maṇḍala—

रासक्रीडाधिदेवी श्रीकृष्णस्य परमात्मनः ।
रासमण्डलसम्भूता रासमण्डलमण्डिता ॥
रासेश्वरी सुरसिका ··· ··· ··· ··· ।

(46, 47)

The *Brahmavaivarta* too represents Śrī Rādhā as manifesting Herself in the Rāsamaṇḍala (*Br. Vai.—Brahma-Khaṇḍa,* Ch. 5). She is the sole Progenitress of Kṛṣṇa-Bhakti—श्रीकृष्णभक्तिदास्यैककरा च सर्वसंपदाम् (52). During Her descent on to this earth in the Vārāha Kalpa, She deigned to manifest Herself as the darling daughter of Vṛṣabhānu—अवतारे च वाराहे वृषभानुसुता च या (53). She is the very embodiment of the sweet charms of ravishing womanhood, dwelling constantly in the dark bosom of Śrī Kṛṣṇa like the flash of lightning that abides amidst the sable rain-laden clouds—

स्त्रीरत्नसारसम्भूता कृष्णवक्षःस्थले स्थिता ।
यथाम्बरे नवघने लोला सौदामनी मुने ॥

(54, 55)

She is, in fact, the very quintessence of all excellences, even as Śrī Kṛṣṇa is—

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥

(*Gītā* X. 41)

She is one mass of Resplendence, as if millions of suns had mustered together—कोटिसूर्यसमा जुष्टपुष्टज्वाज्वल्यविग्रहा (89). She is the very आधार, the very support of all this universe—आधाररूपा सर्वेषाम्. All that band of glorious and virtuous womanhood—Rohiṇī, Śatarūpā, Śachī, Tārā, Arundhatī, Ahalyā, Anasūyā, Devahūti, Menakā, Lopāmudrā, Kuntī, Gāndhārī, Draupadī, Mandodarī, Kausalyā, Subhadrā, Revatī, Rukmiṇī, Lakṣmaṇā—all these are verily Śrī Rādhā Herself ! (126–35). And with Kṛṣṇa She abides in that eternal abode, the Goloka. She is the Śakti of Śrī Kṛṣṇa, the material Cause (उपादान कारण) of this entire universe; and creation were indeed impossible for Īśwara but for her, even as the goldsmith cannot chase out an ear pendant without a nugget of gold, or again, even as a potter cannot make a pot without a lump of clay—

विना स्वर्णं स्वर्णकारः कुण्डलं कर्तुमक्षमः ।
विना मृदा घटं कर्तुं कुलालोऽपि न हीश्वरः ॥

(IX. ii. 8—Cf. *Brahmavaivarta—Kṛṣṇa-Janma-Khaṇḍa,* Ch. XV. The verbal accord is remarkable). And verily is He Bhagavān because of Her.

And who is Śrī Kṛṣṇa? He is the One without a second, the All, the Primal Cause, and, though Formless, manifest in an enchanting Form, the tenderest, sweetest youth, the Ravisher of all hearts, splendidly majestic as the fresh rain-clouds (नवीन-नीरदाभासधाम), with eyes like full-blown lotuses on a summer noon, with teeth like a row of priceless pearls, with His crest adorned with the gaudy peacock

plumes and bedecked with wreaths of Jasmine, dight in bright golden garments, dazzling as the roaring fire, with the two arms poising the Murali with ineffable grace (द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम् ii. 20). Above all, He is the Param Brahma of the Upanisads—स च आत्मा परं ब्रह्म कृष्ण इत्यभिधीयते (24).

And these, the Eternal Couple, Rādhā and Kṛṣṇa, abide for aye in their sempiternal abode, the Goloka, ever sporting with unabated delight in the perennial Rāsa. And once, in the very height of the bliss of the Rāsa-Līlā, He sported variously with Rādhā as Manmatha would with Rati—नानाप्रकारश्शृङ्गारं शृङ्गारो मूर्त्तिमानिव (II. 37) (Cf. *Gīta-Govinda*. शृङ्गारः सखि मूर्त्तिमानिव मधौ मुग्धो हरिः क्रीडति I. 10). And then He tasted the delights of union with Her for aeons and aeons.

So much for the material culled from the *Devī-Bhāgavata*. Much more material could be adduced to a more elaborate discussion of the Rādhā-Kṛṣṇa concept, but space forbids us from expatiating on these details. This concept of the *Devī-Bhāgavata* is materially confirmed by the *Nārada-Pāñcharātra*, which describes the sports of the Primieval Pair in very much the same manner. The *Skandamahāpurāṇa* throws some more side-light on this Radhā-Kṛṣṇa concept. Vraja, the sporting ground of Śrī Rādhā-Kṛṣṇa, is the All-Pervaded (व्यापनाद्व्रज उच्यते ।......) The Param Brahma, above all qualities, is the All-Pervading. Therein, in Vraja, the Brahma who is All Bliss (आनन्द) appears as the Son of Nanda (Joy). The Ātmā (the Jīva) is Rādhikā, and because of His sporting eternally with Her, He is the Ātmārāma, the Reveller in His own Self !—आत्मा तु राधिका तस्य तयैव रमणादसौ । आत्मारामतया प्राज्ञैः प्रोच्यते गूढवेदिभिः (*Skanda, Vaiṣṇava Khaṇḍa, Vraja-Bhūmi-Māhātmya*, Ch. I. 19-22.) Again, the same Purāṇa asserts that Rādhā is verily the Ātmā of that Ātmārāma, Śrī Kṛṣṇa—आत्मारामस्य कृष्णस्य ध्रुवमात्मास्ति राधिका (II. 11) and He is She and She indeed is He, and the enchanting melodies of the Muralī, the sublime expressions of their supreme Love—स एव सा स सैवास्ति वंशी तत्प्रेमरूपिका (*Ibid.* 13). The Mind of Śrī Kṛṣṇa is the Moon, whose cool Effulgence is Śrī Rādhā—श्रीकृष्णस्य मनश्चन्द्रो राधास्यप्रभयान्वितः (*Ibid.* III. 5). So much for the views of the *Skanda-Purāṇa*. The *Garga-Saṃhitā* and the *Brahmavaivarta-Purāṇa* are the two other compendia which seem to specialize in the Rādhā-Kṛṣṇa concept with great elaborateness.

Let us now pause to take stock of our present position—let us pause to determine our bearings on this vast ocean of Puranic material. So important a detail as the Rādhā-Kṛṣṇa concept is left absolutely unmentioned in the *Śrī Bhāgavata Purāṇa*, the *Viṣṇupurāṇa*, the *Brahmapurāṇa*, the *Mahābhārata* and the *Harivaṃśa*, which together constitute the authoritative canon on Śrī Viṣṇu and His Avatāras. Even the *Gopāla Pūrva* and *Uttara Tāpinī Upaniṣads* are silent about Rādhā. And the *Kṛṣṇopaniṣad*, which attempts an esoteric interpretation of Śrī Kṛṣṇa and His associations (वासना-कल्पना) is, surprisingly enough, silent about Rādhā. The *Padmapurāṇa* text (cited above) which seeks to explain away the absence of Rādhā in the *Bhāgavata*, is most unconvincing. The *Devī-Bhāgavata*, the *Skandapurāṇa*, the *Nārada Pāñcharātra*, the *Garga-Saṃhitā* and the *Brahmavaivarta-Purāṇa* seem to be steeped to the core in the Rādhā-Kṛṣṇa concept, and they almost reinterpret the incidents of the

Bhāgavatapurāṇa in the light of the Rādhā-Kṛṣṇa motif. How is this vast gulf between the two Bhāgavatas, the *Śrīmad Bhāgavata* and the *Devī-Bhāgavata* to be bridged? Here indeed is a herculean task to be accomplished, a Gordian knot to be sundered, a tangled skein to be unravelled. And let us set about this arduous task, wary at every step.

Savants conversant with Puranic tradition are fully aware of the furious age-long controversy as to which of the two Bhāgavatas,—the *Devī* and the *Śrīmad Bhāgavatas*—is the real *Bhāgavata* incorporated among the eighteen Mahāpurāṇas ascribed to Vedavyāsa. The Śāktas have their own definition of the principal features of their *Bhāgavata*—a composition comprising of eighteen thousand verses, twelve Skandhas, the Hayagriva-Brahmavidyā, the narrative of the slaying of Vṛtrāsura, and which commences with an invocation in Gāyatrī—

ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः ।
हयग्रीवब्रह्मविद्या यत्र वृत्रवधस्तथा ॥
गायत्र्या च समारम्भः तद्वै भागवतं विदुः ।

But, unfortunately enough for the Śāktas, this definition seems to apply full well to the *Śrīmad Bhāgavata* as well, which too has eighteen thousand verses and twelve Skandhas, the Hayagrīva-Vidyā, the account of the destruction of Vṛtra and an invocation in Gāyatri—सत्यं परं धीमहि (*Bhāg*. I. i. 1). It was probably because of the indefiniteness of this definition that the Śāktas have attempted another definition, this time extracted from the *Śiva-Purāṇa* (Uttara Khaṇḍa). That alone is the *Bhāgavata* wherein the account of Śrī Durgā Devī and Her exploits are elaborated, and it is different from the *Devī-Purāṇa*. Further, Śiva is represented as telling Pārvatī how the most secret lore of Rādhā and Her Upāsanā, taught by Him to Vyāsa, is to be reckoned among the most important features of the *Bhāgavata*:—

भगवत्याश्च दुर्गायाश्चरित्रं यत्र विद्यते ।
तत्तु भागवतं प्रोक्तं न तु देवीपुराणकम् ॥
....

इदं रहस्यं चरितं राधोपासनमुत्तमम् ।
व्यासाय मम भक्ताय प्रोक्तं पूर्वं मयाद्रिजे ॥

The Śāktas, therefore, have been emphatic, all these centuries, that the *Bhāgavata* mentioned among the eighteen Mahāpurāṇas is the *Devī-Bhāgavata* alone, and that the *Śrīmad Bhāgavata* is a spurious work of later times, fathered on Vyāsa by Bopadeva, the court poet of Hemādri. The Bhāgavatas, of course, have had their own say with regard to the *Śrīmad Bhāgavata* being the "original" and the *Devī-Bhāgavata* being the "fake". This wordy warfare, waged through centuries, has been inconclusive, as is to be expected, and the problem is still there in all its formidable fulness for earnest seekers to solve. Among the many tracts in defence of the genuineness of the *Śrīmad Bhāgavata*, there is one that is thought-provoking and somewhat enlightening—the *Siddhānta-Chandrikā* of one Venkateśa Śāstrī. (*Śrīmad Bhāgavata*—Vavilla Press, Telugu script). A few of the following ideas have been inspired by the views of that writer—views which, unfortunately, cannot be fully discussed here.

Let us, for argument's sake, concede that it is the *Devī-Bhāgavata* that is referred to among the eighteen Mahāpurāṇas

of Vyāsa, and that the *Śrīmad Bhāgavata* is a later work of the 9th century A. D. Were that so,—*i. e.,* if the *Devī-Bhāgavata* and the *Brahmavaivarta Purāṇa* are of an anterior date, and the *Śrīmad Bhāgavata* posterior, then the Rādhā concept, so fully elaborated in the *Devī-Bhāgavata* and the *Brahmavaivarta,* must have been incorporated in the *Śrīmad Bhāgavata.* But it is not. Wherefore ? If, again, for argument's sake we regard the *Śrīmad Bhāgavata* as the "original", and as being anterior to the *Devī-Bhāgavata,* which should consequently be regarded as being posterior, then it is reasonable to suppose that the Rādhā-Kṛṣṇa concept is a post-Bhāgavata development, and got incorporated and elaborated in the later *Devī-Bhāgavata.* But this assumption which seems to offer a way out of the problem, nevertheless entangles us in another direction. The *Brahmavaivarta* is also one of the eighteen Purāṇas enumerated along with the *Śrīmad Bhāgavata,* and ascribed to Vyāsa. How are we to face the fact that Vyāsa who elaborates the Rādhā-Kṛṣṇa concept through the Ṛṣi Nārāyaṇa in the *Brahmavaivarta,* and almost reinterprets the events of the *Bhāgavatapurāṇa* in the light of the events transpiring in the Goloka between Śrī Kṛṣṇa and Rādhā,—how is it that Vyāsa has not mentioned anything about Rādhā in the *Bhāgavata ?* This is another knotty problem. The only escape would be to regard the *Brahmavaivarta* to be a later work, much later than even the *Devī-Bhāgavata,* since the scanty details of the Rādhā-Kṛṣṇa cult as adumbrated in the former are elaborated into a Divine Romance in the latter. But that would be to ignore the fact of its traditional inclusion among the eighteen Mahāpurāṇas.

The whole problem must perhaps be viewed from an altogether different angle. What are the Purāṇas ? The Purāṇas may certainly be the historic tradition of a hoary past, chiefly the historic tradition of the warrior class, as Pargiter would say. The whole body of Puranic tradition nevertheless includes allegories of cosmic and metaphysical phenomena, with speculations of philosophy with regard to the ultimate underlying Reality of this multiform fluxional cosmos. These traditions certainly are of indeterminable antiquity, coeval with the Vedas, embodying the various theories of cosmogony, the aeons (कल्प) of a very obscure past, the dynastic histories of a race of supermen and Titans in the remote protogeologic ages, interspersed with philosophic theories and blended with a theism peculiar to itself. These were floating traditions, loose, mostly contradictory and essentially heterogenous. Even orthodox tradition recognizes the existence of such contradictions in the Purāṇas but would ascribe such incompatibilities to the traditions of various

क्वचित्क्वचित्पुराणेषु विरोधो यदि लभ्यते ।
कल्पभेदादिभिस्तत्र व्यवस्था सद्भिरिष्यते ॥

This is a frank admission that Puranic tradition has been in a state of constant flux and growth, and points to the possibility of new traditions rising and of their being grafted on to the more ancient tradition without any consideration of consistency during all these centuries, including even the latest. The Puranic tradition, even in the times of Vyāsa, must have been in such a chaotic state that Vyāsa imposed upon himself the arduous task of collecting the traditions,

redacting them in such a manner as to put into them at least a semblance of homogeneity and of bequeathing them to posterity with an amount of detachment that should characterize the editor *par excellence*. Such an assumption alone would probably account for each Purāṇa being an organic whole, with a consistency peculiar to it, though there is a very large body of traditional material which seems to be the common ground of all the Purāṇas. But with regard to the *Bhāgavata Purāṇa* at least, the function of Vyāsa is no more that of an editor, but of a contemporary historian. The genesis of the *Bhāgavata Purāṇa* is traced in the first Skandha (Ch. IV and V) of the Mahāpurāṇa itself. Vyāsa had finished his task of redacting the Vedas and the Purāṇas, and of chronicling the fortunes of the Pāṇḍavas and the Kauravas in the *Mahābhārata*. Having achieved something which none else could aspire to, he nevertheless felt a void in his heart. This emptiness, he felt, was due to his not having accomplished something which he ought to have done. Just then comes Śrī Nārada and enjoins him to compose the *Bhāgavata-Mahāpurāṇa*, wherein the deeds of the Puruṣottama are celebrated with all the authenticity which only a contemporary historian could ensure in his work. This account of the genesis of the Mahāpurāṇa is perfectly credible, seeing that Vyāsa is seen at his very best as a master of an ornate and erudite style, and more, because of the unparallelled devotional fervour which breathes forth as an aroma from each verse of the *Bhāgavata*, in sharp contrast with the monotonous, halting, and sometimes dry-as-dust diction and details of the other Purāṇas. The traditional accounts of the Bhagavān's Avatāras, as described in the *Bhāgavata*, may therefore be of such degree of authenticity as Vyāsa himself subscribed to. The Cosmogony and the Dynastic Histories, as dealt with in this Purāṇa seem to have the approval of Vyāsa—unlike the similar accounts in the other Purāṇas, where he merely embodies the prevailing tradition *without comment*, without his personal predilections being betrayed. And as far as the details of Śrī Kṛṣṇa's Avatāra go, Vyāsa is no longer the chronicler of ancient tradition, but a contemporary historian, if not a biographer—since, by all accounts, he flourished during Śrī Kṛṣṇa's sojourn on this earth, very much like Śrī Vālmīki who, being a contemporary of Śrī Rāma, was much of a historian of Śrī Rāma's life and exploits. And just as all the accounts of and references to Śrī Rāma in all the other Purāṇas and the other Rāmāyaṇas are of less or no validity compared with those in the *Rāmāyaṇa* of Vālmīki, so too, one should think, the accounts of Śrī Kṛṣṇa and His exploits, as detailed in the other Purāṇas must be of lesser or no validity compared with the accounts of His life as detailed in the *Bhāgavata*. To cite another parallel, even as the entire body of the Apocalypse and the Apocrypha are regarded as spurious in comparison with the canonical gospels on the life of Jesus, so too must the other Purāṇas be accorded secondary importance in comparison with the *Bhāgavata*, so far as the life of Śrī Kṛṣṇa is concerned. And this is because the events of Śrī Kṛṣṇa's life as recorded in the *Bhāgavata* by Vyāsa bear the impress of an intimate knowledge. And so, if Śrī Vyāsa has not

said anything about Śrī Rādhā with reference to his contemporary Śrī Kṛṣṇa, that must be for the very valid reason that he was either unaware of, or perhaps did not personally subscribe to the Rādhā-Kṛṣṇa idea. And if, on the other hand, he has recorded *in extenso* the Rādhā-Kṛṣṇa concept in the *Devī-Bhāgavata* and in the *Brahmavaivarta Purāṇa,* that may be only a chronicle by Vyāsa, *without his personal comment on it,* there being all the difference between the *Bhāgavata* and the other Purāṇas as between a leading article and a newspaper report on an incident in a modern newspaper.

Assuming, then, that the *Bhāgavata-purāṇa* is the historic version of Śrī Kṛṣṇa's life, as recorded by Vyāsa, why should he be going in for a duplication of that chronicle of Kṛṣṇa's life in the *Brahmavaivarta Purāṇa* with the additional Rādhā-Kṛṣṇa accounts, when he could have easily incorporated the Rādhā-Kṛṣṇa element in the *Bhāgavata Purāṇa* itself, without all the trouble of duplication? And again, just for a moment, turning to the *Brahmavaivarta Purāṇa* which seems to be the most elaborate *magnum opus* on Rādhā-Kṛṣṇa cult, what do we find? A very elusive title—the *Brahma-vaivarta,*—a conglomerate of disjoint details, the Brahma-Khaṇḍa, the Prakṛti-Khaṇḍa, the Gaṇeśajanma-Khaṇḍa and the Kṛṣṇajanma-Khaṇḍa jumbled up with a deliberate disregard of unity, with the Rādhā-Kṛṣṇa idea looming large in the background. But the *Brahmavaivarta* seems to draw its inspirations from the 9th Skandha of the *Devī-Bhāgavata,* with which it has many instances of close verbal accord. And if the evidence of the *Nārada-Purāṇa*—one of the eighteen Mahāpurāṇas—is to be trusted, the *Devī-Bhāgavata* is only an Upapurāṇa, the *Śrīmad Bhāgavata* alone being the Mahāpurāṇa reckoned as the *Bhāgavata.* The *Devī-Bhāgavata* is probably a supplement, or perhaps a rival of the *Bhāgavata,* whose cue is taken up and elaborated by the *Brahmavaivarta* in the matter of Śrī Rādhā. The *Padmapurāṇa* text that we cited to explain the absence of Śrī Rādhā in the *Bhāgavata*—that text almost betrays the secret of the later grafting of the Rādhā-Kṛṣṇa cult, blended with the main details of the *Bhāgavata,* into the *Brahmavaivarta.* Thus, whether we regard the *Bhāgavata* as being posterior or anterior to the *Devī-Bhāgavata,* the problem of the absence of Rādhā in the *Bhāgavata* is very intriguing and unaccountable. And perhaps the apparently uncritical orthodox position seems to be the most sensible of attitudes—*i. e.,* to regard the Rādhā-Kṛṣṇa idea as just another phase of Divine manifestation, like the other manifold manifestations of the Divine as Umā-Maheśwara, Lakṣmī-Nārāyaṇa or the Bhāratī-Brahmā, without worrying as to which concept is posterior and which anterior. If the Rukmiṇī-Kṛṣṇa concept had its appeal to some, the Rādhā-Kṛṣṇa concept had its own appeal,—perhaps a larger and more romantic appeal—to a more emotional section of votaries. Historic criticism, of course, may perhaps never succeed in determining, when, where and how the Rādhā-idea developed; but Faith seems to ignore all these difficulties raked up by the critical method, and sometimes succeeds in getting a clearer perspective by sheer force of religious intuition, rather than by the strenuous application of Reason.

(*To be continued*)



Thayumanavar*

By T. M. P. Mahadevan, M. A., Ph. D.

Mystic experience is the best part of the universal heritage of mankind. Inspite of what the so-called anti-religionists might think or say, some form of religion is inevitable for man. The choice before him is not between religion and no-religion, but between good religion and bad. And, the best that religion has to offer is mystic experience. The reality of this experience cannot be doubted, because all over the world, and in every age, there have been witnesses to it. If they be regarded as mad people, madness should be preferrable to sanity. There is a surprising unanimity about what they report regarding their experience. To whatever formal religion they might belong, they proclaim a truth which is universal, and beyond all creeds. The mystics constitute a single tribe, and speak the same tongue, though in different dialects. All of them bear witness to an absolute Reality which is the ground of all existence and the goal of all life. All of them declare that in mystic experience one gains peace and perfection through union with that Reality. They are universalists in religion, because the content of their experience is universal, unlimited by space and time

India has had a rich harvest of mystics from the earliest times known to history down to our own day. Among those who flourished in the 16th century A. D., Thāyumānavar was the most outstanding. Not many details could be given about his life. He was born in Vedāraṇyam to one Keḍiliya Pillai, a steward under the Chola prince of Tiruchirāppalli by name Vijayaranga Chokkalinga Nāyakar. As it was believed that the boy was born through the blessings of Thāyumāneśvara, the God of the shrine on the Śiragiri hill, he was named Thāyumānavar. Quite early in life, Thāyumānavar received both sacred and secular education. He was well up especially in the Siddhānta literature. At the age of seventeen, he succeeded to his father's office on the latter's death. His secular duties, which he performed very diligently, however, did not prevent him from his sacred pursuit. One day at the Śiragiri hill-shrine, he met his master whom he refers to as '*Mauna-guru*', the silent teacher. The *Guru* initiated him into mysticism, but counselled him to stay in worldly life a while longer, and left, promising to meet him again. After sometime Thāyumānavar's chief, the Chola prince, died. Being disgusted with the misbehaviour of the royal widow, Thāyumānavar fled the court and spent a brief period of quietness at a temple in the neighbourhood of Rāmanāthapuram. He was not left in peace for long. His kinsfolk discovered him and persuaded him to get married. A few years after giving birth to a son, his wife died. The *Guru* now reappeared and completed the spiritual instruction of Thāyumānavar. Thāyumānavar renounced the life of the world, went on a pilgrimage to the sacred shrines, and finally settled down in the

* By Courtesy of All-India Radio, Madras.

neighbourhood of Rāmanāthapuram, near the temple of Malai-valar-kādali. According to the *In Memoriam* written by one of his pupils, Koḍikkarai Jñānī, Thāyumānavar was 'lost in Śivam' in the year 1581 of the Śālivāhana era.

Thāyumānavar has given us songs in profusion, through which he communicates to us his spiritual experience. The language he uses is mellifluous Tamil blended in a pleasing manner with Sanskrit expressions. The dress in which he clothes his thoughts is but a reflection of his principal aim, viz., that all spiritual paths lead to the same goal, that the Siddhānta and Vedānta are not conflicting doctrines. At his deft hands, the two languages blend; and it is difficult to draw the line between them, even as it becomes impossible to distinguish the Gangā from the Yamunā after their confluence at Prayāga. In fact, the language will take care of itself if there is the moving spirit behind it. In a hymn entitled *Siddhar-gaṇam* Thāyumānavar says: 'If divine love in me increases, then the world will not find any fault with my Tamil'. Mere skill in linguistics is worse than useless. Conveying this sense, the poet declares: 'If one versed in Sanskrit comes, I would talk to him in Tamil: if one who is learned in Tamil comes, I would rattle out a few sentences in Sanskrit. Of what use is this knowledge which only confounds others without enlightening them ? Will it lead to release ?'

Thāyumānavar's personal faith is Śaivism. The Śaiva faith is *the* faith, according to him. While speaking of faiths, he gives the first place to Śaivism. In one of the hymns, he marvels at the beauty of Vedic Śaivism. He adores the *Samaya* and the *Santāna-āchāryas*, and quotes from their writings. At the same time, he is devoted to the Vedantic tradition. Parallels for many a psalm of Thāyumānavar may be found in the Upaniṣads. His knowledge of Vedānta literature is deep and profound. From the way in which he speaks of Vedānta and Siddhānta, it seems as though his life-mision was to reconcile the two. He sees the same essence in the two, and often uses the expression *Vedānta-siddhānta-samarasa*. In the psalm called *Parāparak-kaṇṇi*, he addresses the supreme Reality as 'the lamp set in the house of Vedānta' and 'as the deity that comes along the street of Siddhānta.' He also declares that the highest experience is enjoyed by those who realize the non-difference of Vedānta and Siddhānta.

It is from the standpoint of *Samarasa* or sameness of essence which, according to Thāyumānavar, is the teaching of Vedānta and Siddhānta, that he looks upon all faiths as but different paths leading to the same goal. In the very first invocatory song, he refers to God as the one principle of all the crores of religions, even though the followers of these religions may not know the truth and quarrel among themselves, each saying, 'the God of my religion is the only God'. God cannot be realized through disputation. The different religions contend with one another, and mountains of arguments and counter-arguments are piled up, with the result that the truth of God is missed. The difference of religions is only apparent. It is the same God that is the goal of all religions. He pervades them and also exceeds them. Employing a well-known Upanishadic simile, Thāyumānavar says that just as the rivers flow towards the

ocean and lose their identity in it, even so the different faiths lead to the same Reality and get lost in it.

Reality is one only, without a second; it is *Advitīya*. After the manner of the Upaniṣads, Thāyumānavar indicates the nature of this Reality through both affirmation and negation. God is the all-bliss which fills entirely all space that we see. He is the ether that is the source of happiness. He is the supreme Lord of grace who dances in the Hall of Intelligence that is beyond the reach of thought. He is the fullness of supreme bliss including within Himself all the worlds and spheres of existence. He is the all-pervading principle, and the life of life, both in this world and in the other world. He is *Sachchidānanda-śiva,* the omnipresent and impartite truth. He is the deity, of the nature of awareness, resident in the Heart. He is male, female, and what is neither. He is good and evil, and what is beyond. He is all, and yet none. Though He is the ground of all form, He is without form. He is *Nirguṇa,* without attributes. The supreme Brahma is not expressed by speech, nor comprehended by mind.

What stands between us and the realization of the non-dual Reality is the wrong conviction, deep-rooted in our nature, that the world is real. In order to remove this conviction, Thāyumānavar dwells often on the evil and evanescent character of the body and the world. He describes in a graphic way the lustful life of the average individual, the temptations and snares into which he unwittingly falls. The physical body is fleeting, like a flash of lightning. But we imagine that it will last for ever. The world of *Māyā* is comparable to a magic show, dream, mirage, sky-flower, horns of a hare, etc. The mind, deluded by *Māyā,* forgets the Lord and goes to the sense-objects in quest of happiness. Every time it gets disappointed, but it does not leave its evil ways. The mystic-poet makes repeated appeals to God for salvation from the wiles of *Māyā*.

Thāyumānavar is never tired of stressing the importance of grace as the means for making the soul turn towards God. In his own life, he is convinced, it was the grace of his *Guru* that brought about the turning-point. The *Guru* is no other than God. Thāyumānavar speaks of three *Gurus*, or rather of three aspects of the *Guru*, viz., Śiva as Dakṣiṇāmūrti, Mauna-guru, and Dīkṣā-guru. A recurring theme of his poems is his undying gratitude to the master who taught him the truth through silence at Śiragiri under the banyan tree. Addressing his *Guru*, he says: "You came and saved me by uttering one word, 'Be still'. He refers to his Master's teaching as the doctrine of silence.

The path to the Divine consists of *Charyā, Kriyā, Yoga* and *Jñāna*, which are the same as the disciplines of *Karmayoga, Bhaktiyoga, Rājayoga* and *Jñānayoga*. Thāyumānavar emphasizes the need for cultivating the virtues and performing one's duties without selfish motives. He speaks of different modes of *Bhakti*. Several are the attitudes that one may adopt towards God. The servant-master relation, the child-parent relation, the lover-beloved relation are some of them. The language of love is employed by all mystics to indicate the intimacy between

the devout soul and God. But bridal love in this context should be regarded as an allegory without any associations of carnality. In Thāyumānavar's *Paiṅgilik-kaṇṇi* and *Ānandak-kaliþþu* we have fine samples of bridal mysticism. In the former of these hymns, the devout soul makes a parrot carry messages to her bridegroom; in the latter a girl-friend is made the go-between. The end of devotion is to gain at-one-ment with God. Thāyumānavar reveals in his poems an intimate knowledge of the method of mind-control known as Pātañjala-yoga, also called Rājayoga. He seems to have mastered the technique of rousing the *Kuṇḍalinī-śakti* from the *Mūlādhāra* and of making it ascend to the *Sahasrāra*. It is easy to go astray in this difficult path. Many aspirants for Yoga miss the goal, being carried away by a passion for supernormal powers. Thāyumānavar warns prospective students of Yoga against this danger and reminds them that the aim of Yoga is mind-control and the attainment of the state of mindlessness. The last of the disciplines is *Jñānayoga*. This is the path of silence taught by Mauna-guru. Freedom is to be achieved, according to Thāyumānavar, by the exercise of the sword of faith and the heroism of knowledge. The eternal tradition is that there is *Samādhi* in knowledge. After becoming an adept in *Siddha-yoga*, says our poet, one must take to the path of *Jñāna*. The essence of *Jñāna* is the realization that there is no such duality as 'I' and 'thou'. When ignorance is removed through knowledge, one remains as one.

The supreme state of spiritual experience is referred to by Thāyumānavar as *Śivānubhūti*, God-Realization, *Śānta-þadam*, the state of quiescence, *Parama-sukha-niṣṭhā*, the status of supreme felicity, *Nirvikalþa-sthiti*, the experience of mindlessness, *Nādānta-maunam*, silence beyond all sound and evolution, *Aikyānubhava* unitive experience, etc. This is not an experience which is to come only after the decase of the present body. Even in this life one can attain release. A Jivanmukta exalts the entire world. *Mokṣa* or spiritual freedom is not a selfish state. It is freedom from selfishness and isolation. In it everyone has a share. The mystic who has realized the goal of life is the greatest benefactor of the world. Thāyumānavar calls upon everyone to share with him the joy of the infinite Śiva-experience. 'Even crows eat in company, Lo ! the great flood of the impartite Śiva-enjoyment is full and brimming, and lies as a vast expanse. In order that we may be happy, let us be partakers of this feast, before the present body falls. O men of the world, come along !'

A Prayer to Mother Durga

I do not know Thy sacred Names, nor the symbolic figures (यन्त्र) for Thy worship. Alas ! I know not how to sing Thy glory, nor how to invoke and meditate upon Thee. I know not words of prayer, nor the diverse rituals of worship, nor how to lay my grief before Thee. But, O Mother, this much I know that to follow Thee is to remove all my suffering. —*Devyaparādhakṣamāpana-Stotra*

Science and the Six Systems of Philosophy

By M. Chayappa, M. A., L. T.

Science and Philosophy have always been supposed to be antagonistic to each other. Science caters only to the physical comforts of men, whereas Philosophy is concerned with other worldly things. Science appeals to common-sense and its doctrines can be verified any day by any man by direct experiments, whereas Philosophy transcends reason and demands unquestioning faith in the truth of its doctrines. In the following pages it will be shown that though the methods employed by both are different, the aim of both is exactly the same.

From very ancient times Philosophy has been known to be a quest of truth, *i. e.*, an attempt to explain the genesis of the universe with its living and non-living objects. Wise men of all times and in all countries attempted to give solution to this problem, each in his own way. The Maharṣis of India tackled this problem very seriously, steadily and systematically and after long years of introspection and intuition have found very satisfactory solutions to this problem. But these doctrines were not all established at one time or by one man but in various stages and by different sages. These stages are known as Darśanas or systems of Philosophy. They are six in number, Nyāya of Gautama, Vaiśeṣika of Kaṇāda, Sānkhya of Kapila, Yoga of Patañjali, Pūrvamīmāṃsā of Jaimini and Uttaramīmāṃsā of Vyāsa or Bādarāyaṇa. But for all practical purposes these six systems can be brought under three heads, the first, two forming one section known as the atomic group, the middle two called the Prakṛti group and the last two the Vedantic or Mīmāṃsa group.

In this problem there are three aspects requiring careful attention and explanation.

(1) The genesis of the gross world, Sthūla Prapañcha.

(2) The connection of life or Jīvātma.

(3) The existence of God, the Creator of the universe.

In the first group the gross physical universe is supposed to be built up of gross material indivisible particles called Aṇus or atoms. They are very small in size like the particles seen floating in a beam of sun-light admitted into a room through a window hole. These are the bricks of nature and their combination builds up the whole of the non-living universe. As the atoms or Aṇus are Jaḍa or insentient, they require a sentient and intelligent being to operate on them and create the universe. Hence the existence of God, the Creator is postulated. The Jīvātmās have an independent, separate and eternal existence coeval with God. On account of ignorance they forget their original pure source, identify themselves with physical bodies and get entangled in the wheel of Saṃsāra. By their own effort and by the grace of God they are freed from this ignorance and attain liberation. The universe, the individual souls and God are all independent of one another and are all real and eternal. In this group

though the materialistic basis of the universe is established, it has no materialistic philosophy, as it believes in the existence of a divine Creator. Hence it is not atheistic in principle.

In the second group the ultimate structure of the universe is not the material particle Aṇu or atom, but consists of subtle energy Prakṛti. This also is Jaḍa or non-sentient and so requires an intelligent being to create the universe with it. The Jīvātmās are as in the first group believed to be conscious, independent and eternal entities called Puruṣas. They are pure and blissful. In the Sānkhya system these Puruṣas enter the Prakṛti and create the world. God is not necessary. But in the Yoga system Patañjali Maharṣi argued that an endless varieties of Puruṣas entering Prakṛti cannot produce a universe in which there is a perfectly uniform and systematic order. It must be the work of only one intelligent being. Hence an omniscient and omnipotent God is postulated as the Creator of the universe. Hence Sānkhya is sometimes termed as an atheistic system, Nirīśwaravāda, and Yoga as Seśwaravāda or theistic system. In this group the non-sentient energy or Prakṛti, the individual souls and God are all real and eternal. The material cause of the universe is Prakṛti and the efficient cause is God. In both the above two groups God, the Creator, is extra-Cosmic or outside the universe.

In the third group known as the Vedānta group the conception of the material cause of the universe is modified. To think of three independent and eternal realities is against all common sense and logic. It is also impossible to determine the relations that exist among these three eternal entities. Hence the propounders of this system believed that there is only one reality which is the primordial energy and that it has three attributes Sat, Chit and Ānanda, or existence, knowledge and bliss. The whole universe is only a projection of this cosmic energy due to the activity of a force called Māyā Śakti or Prakṛti inherent in it. Hence the material and efficient cause of the universe is only one Sachchidānanda Brahma. All the differences seen in the Universe are all phenomenal, apparent and transitory. The unity underlying all these diversities is the only reality. This is what is called the Advaitic doctrine of Vedānta and that is the absolute truth with regard to ultimate reality of the universe. Thus we see that the highest doctrine of the oneness of the Universe has been reached at by the philosophers after passing through the three practical stages of development.

The one thing which we should bear in mind in all these investigations is that the method adopted and the doctrines propounded are transcendental and so are beyond the comprehension of the common man. They are too high for the human intellect to grasp and do not come within the experience of the common man. Hence however profound they may be, common man fails to understand and appreciate them, and so they do not serve to guide him in his practical conduct in life. Sir Arthur Eddington, a great scientist, declares that "the continual advance of science is not in its utilitarian progress but in progress towards ever purer truth." Science also proposes to be a quest of the same

truth. It has also been trying to unravel the mystery of nature and to give solution to this problem of the universe. The method adopted by science should be distinguished from the one followed by the philosophers. The scientific method was first introduced by Galileo in the middle of the sixteenth century. It is purely impersonal and direct and is based upon experiment and experience and the doctrines it propounds, can be tested by direct experiment and this test may be applied by any one and at any time. Hence it appeals to the common man and he places implicit confidence in the truth of its doctrines. Let us see what solution science offers to this important problem which is before us.

Science is purely experimental and so the only aspect of the problem which comes under its purview is only the first and the material part of the second. The third phase is beyond its scope.

The course which science followed in its investigation may be divided into three stages corresponding to the stages of philosophy. The first stage in the scientific pursuit began with Galileo in the middle of the sixteenth century and ended with the close of the 19th century. The period concerned is merely three and a half centuries. During this period several eminent scientists like Galileo, Newton, Lavoisier, Faraday, Maxwell and Lord Kelvin William Thomson worked vigorously using this method and subjecting the objects of this world to severe analysis proved that all the objects in the physical universe are built-up of only ninety-two elements and the ultimate structure of each element is the smallest indivisible material particle called the atom. These atoms form the bricks of nature and the energy obtained as a result of physico-chemical reactions acts on these atoms producing the various objects in the universe. Even the living organisms such as the brain cells are proved by experiments to be composed of the very same atoms as those forming the non-living objects. Hence scientists of the 18th and 19th century thought that all objects in the universe living and non-living were governed by the same physical laws. Consciousness and volition are explained as being mere reflex actions due to the physico-chemical processes. Hence the ultimate structure of the world or the basis of the universe is purely materialistic and there is nothing beyond the physical world of matter. All ideas of God, spirituality and religion were blown up and a terrible conflict arose between science and religion. This first stage in the scientific development is almost the same as the first stage in the philosophical investigation. But the scientific system is purely atheistic while the philosophical group Nyāya and Vaiśeṣika is theistic as it believed in the existence of God, the Creator.

The second stage in science begins with the dawn of the twentieth century. Within a period of twenty years the indivisible atoms of the nineteenth century was broken. The experiments with the cathode rays, the natural and spontaneous disintegration of the radio-active substances like uranium and Radium, giving off *d*, *p* and *y* rays and Rutherford's experiments on the artificial break up of atoms like those of nitrogen by firing the fast moving alpha

rays at them, all these have proved that the material atom is itself made up of electrons and protons which are only forms of energy. Later on by the help of quantum mechanic Professor Schrodinger and others have shown that these might be regarded not as particles of energy but as one system of waves. Hence the material basis of the universe has been definitely given up. All scientists have agreed that the content of the Universe is only energy and the various forms of matter seen in the universe are only its modifications. This struck a death-blow to the materialistic philosophy of the 19th century.

This may very well be compared with the second or Prakṛti stage of philosophy. In both, the energy is regarded as insentient. In science energy is conceived to be immeasurable, formless and limitless. It has in it an active principle called force which measures or limits it and projects it on the space plane. Correctly force is defined as the differential co-efficient of energy with respect to space or as the space differential of energy.

The third stage in this scientific investigation began with the experiments to find the positions and velocities of electrons moving in the atoms. The law which holds good in all physical phenomena is the law of causation or sometime known as the principle of determinism. It means that when all causes operating on any system are known at a certain stage, the effect at a subsequent stage can be definitely determined. This is a universal law and there cannot be any exception to it. But electrons do not seem to obey it. The positions and the velocities of electrons moving in atoms cannot be simultaneously determined with certainty, although all causes operating on them are fully known. This is a direct violation of the law of causation and has been puzzling the minds of scientists. In 1927 Prof. Heissenberg enunciated what is called the principle of Indeterminacy which when applied to electrons enabled the scientists to calculate only the probable positions and velocities of the electrons. This produced a revolution in the scientific world and a few unbiassed scientists like Sir Arthur Eddington felt that this peculiar behaviour might be due to the exhibition of a slight degree of consciousness or free will on the part of electrons. This, of course, is too bitter a pill to be swallowed easily by all scientists as it cuts at the very root of their materialistic, social and political structure. But truth, however, unpalatable it may be, cannot but be accepted. Of course, there is no denying the fact that electrons possess indeterminacy or indeterminate behaviour. We Indians, who know the nature of ultimate reality, can easily understand the significance of this phenomenon. Electrons are forms of energy that have just emerged out of gross matter and so exhibit a slight degree of consciousness inherent in them.

Scientists themselves have agreed to the possible existence of other forms of energy which are much more suitable than electrons and protons and exhibit a higher degree of consciousness. If this is pushed forward until we go to the ultimate source of energy it should be all consciousness or Chit. But physical sciences by their very nature cannot reach this stage of subtlety but have surely pointed their finger in this direction.

This is sufficient for our purpose.

Thus it is clear that this stage corresponds to the third or Vedantic conception that the ultimate reality is Sat, Chit, Ânanda Brahma and the universe with all the diversified objects in it is but a manifestation of it.

Hence in the quest of truth both science and philosophy have been marching on parallel lines agreeing with each other at every stage of development. Thus the final result of the investigations in the quest of truth made by both Science and Philosophy is one and the same, viz., the whole universe is but one family evolved out of one Primordial energy which is the only reality and which is perfect consciousness and bliss. This unity in the apparent diversity of the world is the eternal law of nature, which should be borne in mind by every human being in his course and conduct in this life. This alone secures peace and harmony in the world and any deviation from it would lead to mutual clash and ruin as is seen in the present day world. The only panacea for all the ills of mankind at present is the propagation of this universal doctrine of oneness of mankind.

Bali-Vaiswadeva

By Jayadayal Goyandka

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

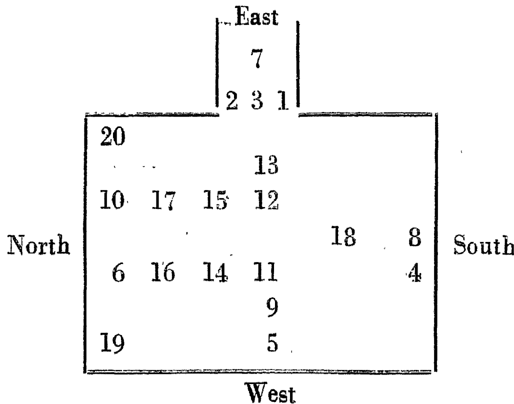
(*Gitā* III. 13)

"The virtuous who partake of what is left over after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their body alone eat only sin."

Every household in India is generally provided with five things by which animal life may be accidentally destroyed, viz., the fire-place, slab for grinding condiments etc., broom, pestle and mortar for pounding rice etc. and water pots. These are known as the पञ्चसूना or the five places of slaughter. This shows how anxious a Hindu is to avoid destruction of animal life in any form or shape, and how developed his sense of Ahiṃsā is. As an expiation for these five unavoidable sins our scriptures have enjoined upon us the performance of the five great sacrifices, the पञ्चमहायज्ञ. They are the Brahma-Yajña or study of the Vedas and other scriptures, Deva-Yajña or sacrifice to the gods through the sacred fire, Pitṛ-Yajña or offering oblations to the manes, Manuṣya-Yajña or hospitality to fellow-men, especially to strangers and unexpected guests and Bhūta-Yajña or offering food to other fellow-creatures. It is a pity that the performance of these five great sacrifices as a part of one's daily duty has fallen into desuetude. A householder who duly performs them every day is really deserving of praise. Bali-Vaiśwadeva contains the essentials of all the five great sacrifices. It consists in homage paid to the Viśwedevas followed by the Bali-haraṇa of offering morsels of cooked food to gods, demi-gods, men, birds and other creatures. It requires only three minutes to perform it. It purifies the food, destroys sins and if done without expecting any return, it cleanses the heart as well. Taking one's food without offering

these oblations has been denounced in the scriptures; whereas the food that is left after performing Bali-Vaiśwadeva has been compared with ambrosia. The ceremony itself is very simple, but it embodies a lofty conception. Taking one's food after assigning a part for the gratification of the entire creation betokens great magnanimity of heart and fellowship with all. The gods and the Ṛṣis are gratified with our mental attitude alone, while newcomers and unexpected guests are propitiated with our hospitality. A little exertion yields great results. I shall feel grateful to those who after going through these pages start performing this ceremony. And I am confident this move on their part will not only promote the cause of our eternal Vedic religion and earn for them the pleasure of the Almighty but also go a long way to help them in the redemption of their soul.

The procedure is given below. One should draw a diagram before oneself as in the following figure. Some people use copper plates with numbers engraved on them.



One should sit facing the east with the sacred thread (Yajñopavīta) passing round the left shoulder and the right knee touching the ground. Taking some cooked but saltless food in a vessel five offerings should be made into the fire in the fire-place or on some live coals or even in a vessel containing water while uttering the following Mantras:—

1. ॐ ब्रह्मणे स्वाहा इदं ब्रह्मणे न मम।

(This is being offered to Brahmā and it is intended for Brahmā. I have no claim over it).

2. ॐ प्रजापतये स्वाहा इदं प्रजापतये न ....
(For Prajāpati).
3. ॐ गृह्याभ्यः स्वाहा इदं गृह्याभ्यो न मम।
(For Gṛhyās).
4. ॐ कश्यपाय स्वाहा इदं कश्यपाय न मम।
(For the sage Kaśyapa).
5. ॐ अनुमतये स्वाहा इदमनुमतये न मम।
(For Anumati).

This constitutes what is known as the Deva-Yajña.

1. ॐ धात्रे नमः इदं धात्रे न मम।
(For Dhātā).

2. ॐ विधात्रे नमः इदं विधात्रे न मम।
(For Vidhātā).

3. ॐ वायवे नमः इदं वायवे न मम।
(For Vāyu or the wind-god).

4. ॐ वायवे नमः इदं वायवे न मम।
(-do-).

5. ॐ वायवे नमः इदं वायवे न मम।
(-do-).

6. ॐ वायवे नमः इदं वायवे न मम।
(-do-).

7. ॐ प्राच्यै नमः इदं प्राच्यै न मम।
(For Prāchī, or the deity presiding over the eastern quarter).

8. ॐ अवाच्यै नमः इदमवाच्यै न मम।
(For Avāchī, or the deity presiding over the southern quarter).

9. ॐ प्रतीच्यै नमः इदं प्रतीच्यै न मम।
(For Pratīchī, or the deity presiding over the western quarter).

10. ॐ उदीच्यै नमः इदमुदीच्यै न मम।
(For Udīchī, or the deity presiding over the northern quarter).

11. ॐ ब्रह्मणे नमः इदं ब्रह्मणे न मम।
(For Brahmā or the Creator).

12. ॐ अन्तरिक्षाय नमः इदमन्तरिक्षाय न मम।
(For Antarikṣa or the deity presiding over the intermediate space between heaven and earth).

13. ॐ सूर्याय नमः इदं सूर्याय न मम।
(For the Sun).

14. ॐ विश्वेभ्यो देवेभ्यो नमः इदं विश्वेभ्यो देवेभ्यो न मम।
(For the class of gods known as the Viśwedevas).

15. ॐ विश्वेभ्यो भूतेभ्यो नमः इदं विश्वेभ्यो भूतेभ्यो न मम।
(For all the other creatures).

16. ॐ उषसे नमः इदमुषसे न मम।
(For Uṣas or the deity presiding over the dawn).

17. ॐ भूतानां पतये नमः इदं भूतानां पतये न मम।
(For the lords of created beings).

This constitutes the Bhūta-Yajña. While uttering the above Mantras morsels of cooked food should be offered at the places bearing the corresponding numbers.

18. ॐ पितृभ्यः स्वधा नमः इदं पितृभ्यः स्वधा न मम।
(For the manes).

This (18th) represents the Pitṛ-Yajña. While making this offering the sacred thread should be placed round the right shoulder. The left knee should touch the ground. It is better to mix some seesamum seeds with the food to be offered to the manes.

Hereafter comes what is known as Nirṇejanam (washing the vessel from which the offerings have been made and offering this water). The sacred thread is again brought over to the left shoulder and the offering is made with the Mantra—

19. ॐ यक्ष्मैतत्ते निर्णेजनं नमः इदं यक्ष्मणे न मम।
(For the deity presiding over pulmonary diseases).

Lastly comes the Manuṣya-Yajña. The sacred thread is worn round the neck like a garland and facing the north one should offer the food with the following Mantra at the corresponding number:—

20. ॐ हन्त ते सनकादिमनुष्येभ्यो नमः इदं हन्त ते सनकादिमनुष्येभ्यो न मम।
(For men such as the sage Sanaka and all others).

Which is it that Triumphs?

By Samanan

The room where I hibernate is in the northern end of the Garden—a low built shelter within four walls, doored in the west and windowed doubly on the southern wall. A pale pendant electric bulb shed light upon my book, which I held on a table in the centre of the room. Seated facing south, I gazed intently at the pattering rain through the window. The string of croton-tubs close by the window held out a picturesque, waving, green barrier against my aspiring eyes. Peering through I caught the silhouettes of the tall row of coconuts and a solitary fructiferous pomegranate. The rain fell ceaselessly for over an hour. The collecting drops ran in streamlets to the nearby cement built drain and were lured away to the pond in the northeast end of the Garden.

The hour was six in the evening. A chill wind rose and blew frantically. The sky-light was strained into dusk by a double texture of all-blackening clouds. I was in the room since five, after returning from a walk, well-drenched in the nascent downpour. The book in my hand was Darwin's "ORIGIN OF SPECIES"–that epoch-making thought-dynamo. What is Earth and the pageant of Life spread upon it?—that was the backbone of my musing.

Then a train of earthworms crawled out of their hovels to have a joy ride in the slimy sod. The wind grew savage and lifted up a loose-nailed zinc-sheet, from the shed beside my room, and landed it right upon the creeping worms. I closed the book at that; but the news-print sheet which held the book wrapped in, had in it the block-splashed headline of the seismic catastrophe of Assam. A chill ran thro' my spine.

Thought I "What are we better than the lives about us. Man, the walking-worm, flies home at the sight of the nimbus, while the creeping ones set about their promenade in the drizzling fragrance of the rainy eve. BOTH SEE NOT THE CROUCHING DANGER IN THE MUTE MATRIX OF THE MORROW. A wind-blown zinc-sheet crushes a multitude of one, while a seismic convulsion pulps up a million of the other. The difference is in degree—and in degree more ghastly in the latter since the species have sensitive system of nerves and the victims transmit a severe shock to survivors, by complex social relations.

Life is paradoxically ephemeral and eternal! From the Dawn of Life till now years in millions have rolled by. If every corpse and carrion that ever received Death's fatal seal were to be there, un-metamorphosed into primitive dust, this Earth would be an infinite charnel [illegible]at is the volume of Death's tireless [illegible]! But every dying generation leaves a living one behind. Life goes, like the Gangā, eternally! Which is it that triumphs, Life or Death?

Stage by stage the germ-plasm lifts itself to nobler levels and houses itself in more delicately equipped frames. While the bodies age after age transmitting their tenant to a safer habitat bid adieu to breathing life.

What is the purpose of this tireless ascent of that primitive cell which emerged in the eyeless past from the non-living matter, "under conditions which vanished never to return"? PROGRESS AND INFINITE PROGRESS, THAT IS THE MORAL OF THE STORY OF LIFE. Endless struggle for existence and betterment and as a result an endless ascent up the ever ascending ladder of progress.

Darkness around thickened. The rain fell in torrents and the wind grew still more wild. A terrible rumble in a distant cloud shocked me back to senses!

Climbing

Who climbs the mountain does not always climb,
The winding road slants downward many a time;
Yet each descent is higher than the last.
Has thy path fallen? That will soon be past.
Beyond the curve the way leads up and on,
Think not thy goal for ever lost or gone.
Keep moving forward; if thine aim is right,
Thou canst not miss the shining mountain height.
Who would attain to summits still and fair,
Must nerve himself through valleys of despair.

—Ella Wheeler Wilcox

Regd. No. A. 334.

Devotee's Desire

(Translated by Madhava Sharan, M. A., LL. B.)

If born I am a man, to dwell
With folks of Gokul I should long.
If be a beast then let me graze
With cattle that to Nand belong.

Again, if I a stone be made
Bit of the hillock would be fain,
That by the Lord was held against
Enraged Indra's storm and rain.

If made a bird would perch along
With others on the graceful boughs
Of stately, shady, sweet Kadamb
Embracing which the Yamuna flows.

—*Rasakhan*